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BOOK NOTICES

The Books of Chronicles, with Maps, Notes, and

Introduction. By W. A. L. Elmslie. [The Cambridge Bible for Schools and Colleges.] Cambridge: University Press, 1916. Pp. lx+362. 4s. 6d.

This is the latest volume of the Cambridge Bible to appear in a new dress. The first edition of Chronicles, prepared by Dr. W. E. Barnes, was one of the best in the series; but it was based upon the Authorized Version and it was issued as long ago as 1899. The new edition uses the text of the Revised Version and takes account of the studies of the last seventeen years. The volume is in every respect worthy of a place in this useful series. It is, indeed, the best popular commentary on Chronicles now on the market. Mr. Elmslie's standpoint and method are thoroughly historical, though not radical. The great question nowadays regarding Chronicles concerns itself with the sources. Most of Chronicles, of course, is but repetition of Samuel and Kings. But there is a great deal of matter not found in those books. Whence did the Chronicler obtain this material? Did he find other ancient sources independent of Samuel-Kings? Or did he find all of this new material in his own imagination? Upon the answer to this question depends the value of Chronicles as a source of information regarding the history of Israel prior to the Chronicler's day. Elmslie decides in favor of the former alternative. Being thus confronted by the fact that this new material everywhere evinces unity of style and no such cleavage as might be expected between the Chronicler's editorial notes and the material of his sources, Elmslie has recourse to the hypothesis that the Chronicler was so thoroughly familiar with these materials that he narrated them in his own words. One may be permitted to wonder, perhaps, why the Chronicler should have made so marked a difference in his treatment of his various sources.

The proofreading is excellent; but on pp. lviii and lx read "Olmstead." Four good maps add much to the value of the book.

The Village Gods of South India. By Henry Whitehead. London: Oxford University Press, 1916. Pp. 172. 2s. 6d.

This is the first of a series of small volumes dealing with the religious life of India, under the editorship of Mr. J. N. Farquhar, literary secretary, Y.M.C.A. in India. The volume under review is by the Bishop of Madras, who is already known as an authority on this subject through the bulletin from his pen printed by the Madras Government Museum in 1907.

Bishop Whitehead has been a careful student of this phase of Indian religion, and has crowded into this compact little volume much that is of value to students of popular Hinduism. He shows how the village gods symbolize the facts of village life, and suggests the hypothesis that the form of their worship, viz., animal sacrifice, is a survival of totemism from a time when the people lived a nomadic life. The adoption of the use of carved human figures and other images "probably coincided with the change from the nomadic to the settled pastoral and agricultural life." The fact that women perform so much of the agricultural work among primitives suggests an explanation for the fact that the majority of the South Indian deities are female. The book is deserving of a hearty reception by students of the history of religion.

Conscience and Christ. By Hastings Rashdall. New York: Scribner, 1916. Pp. xiii+313. \$1.50.

This volume contains the Haskell Lectures given in Oberlin Theological Seminary in the autumn of 1913. The publication was delayed on account of the war. In the first lecture the author defines terms and states his own position. This involves the main attitudes toward the sources of authority. There is no such thing as a moral sense, for that would be purely emotional and unstable. But there is a moral consciousness which is based on experience, and so is firmly anchored when it ventures into the unknown. Conscience is a kind of reason which possesses objective validity. The ethical criterion is a utilitarianism which includes, not only pleasure, but moral goodness and intellectual culture. The author's point of view is, then, that of "ideal utilitarianism."

Before proceeding with his subject he feels obliged to give another introductory lecture on "Ethics and Eschatology." This is necessary because of a recent change in the attitude of theologians toward the eschatological sayings of our Lord. It is claimed that he expected a speedy catastrophic judgment—and so ethics could have only a momentary importance—*interims ethik*—of little value for the modern world. The purpose of this lecture is to show the error of this view.

With the ground thus cleared the author takes up the ethical teachings of Christ and shows that he deepened, transcended, and spiritualized the strictly moral requirements of the Law, and insisted on the "inwardness" of true morality, and extended the Jewish principle of love to all mankind, making his teaching in principle universalistic. The principle of universal brotherhood as laid down by Jesus

must be accepted as the fundamental truth of ethics. To appreciate this teaching we must remember: (1) its influence is due as much to form as to substance; (2) it is not to be treated as so many isolated sayings, but as a whole—the ideal embodied in a character and a life; (3) the close connection between the ethical teaching and the strictly religious. Its value consists of both a general principle and the applications and illustrations of that principle. The applications are specified.

Numerous objections have been made to the moral teaching of Christ. Twenty of these objections are examined.

Having shown that the teaching of Jesus can be intelligently accepted as the supreme guide in modern life when it is understood to lay down principles, not details, of conduct, the author has yet to demonstrate that the principle of development is involved. It is of two kinds: (1) constant discovery of new means to the true end as good; (2) a constantly growing and expanding of men's conception of what in detail the good is. In this lecture the author effectually disposes of the view that the ethic of Jesus was "world-renouncing" whereas the modern ethic must be "world-affirming." The modern view should involve no abandonment of Christ's own ideal.

The sixth and final lecture is a comparison of Christian ethics with other systems, as Judaism, Mohammedanism, Hinduism, and Buddhism.

The book is eminently sane—because scholarly and all-round, seeking to include all essential facts and to give each one its due weight.

Democracy in the Making. Edited by George W. Coleman. Boston: Little, Brown & Co., 1915. Pp. xx+340. \$1.50.

This book is a symposium on Ford Hall and the open-forum movement, prepared by the director of the Ford Hall meeting. There are chapters by various writers, setting forth how Ford Hall came to be built; the story of the Ford Hall Sunday evening meetings; the controlling purpose and spirit of the institution; the range of topics and speakers; the method of conducting the meetings; and the open-forum movement at large. Estimates of the work of Ford Hall are given by Walter Rauschenbusch, John A. Ryan, Stephen S. Wise, Charles Zueblin, Stanton Coit, Edward A. Steiner, and William H. P. Faunce. Interesting character sketches are given of sixteen persons intimately connected with Ford Hall. Six typical addresses are reproduced, which were given by Mr. Coleman, Norman Hapgood, Rev. Thomas I. Gasson, Professor Charles P. Fagnani, Rev. George A. Gordon, and Rev. John Haynes Holmes. An appendix gives all the speakers and topics for eight seasons (1908-15).

As Professor Rauschenbusch emphasizes, Ford Hall is religious in its origin; and the

church stands in one way or another behind the great majority of the other forums which are now springing up all over the country. Most of them are under religious auspices, held in church buildings, or supported by funds coming from religious men and organizations. In this way the great plant of the church is being gradually swung over into the service of the new democratic spirit. Hence the well-selected title of the book, *Democracy in the Making*. For that is the chief meaning of the forum movement. The book before us may be called a chart and compass for the forum movement; it should be in the hands of everybody who is conducting a forum or thinking of doing so; and it gives enough material to enable anyone to start work in his own locality without further help.

The Moral Leaders of Israel. Studies in the Development of Hebrew Religion and Ethics. By H. L. Willett. Chicago: Disciples' Publication Society, 1916. Pp. 255.

This little book is the first of two volumes intended to cover the entire period of Hebrew and Jewish history. The "moral leaders" referred to are, of course, the Hebrew prophets. This presentation of their teachings is made with Professor Willett's well-known charm and skill. The book is well adapted to the use of Sunday-school classes in the older grades and would serve as a gentle introduction to the historical method of Bible-study for any who must progress very gradually. Lists of topics for study and of references to a wider range of well-selected literature make the book likely to be very useful.

America and the Orient. By Sidney L. Gulick. New York: Missionary Education Movement, 1916. Pp. x+100. \$0.25.

In this little volume we have the clear and concise conclusions from a rich and varied experience. Few persons are so well qualified to speak on this momentous subject. The parts are: "The Problem," "The Three Policies," "Statistical Tables," and a select bibliography.

The problem is: "To adjust the relations of the great nations of the East and the West in such a way that their new contact shall be mutually advantageous rather than disastrous." Note the alternatives—advantageous or disastrous.

The first two policies will, if followed, result disastrously. The third is internationalism. Its demand is that righteousness and good-will shall dominate America's international policies. The responsibility is divided among business men, citizens, and industrial workers, Christians, foreign mission boards, and societies. The busy person who wants the whole situation in a few well-chosen words will find it here.